

AT THE ARTSCROLL SHABBOS TABLE

A PROJECT OF THE Mesorah Heritage Foundation

פרשת ראה
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RABBI YITZCHOK HISIGER, EDITOR
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MRS. AVIVA KOHN

WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

PROJECT DEDICATED BY MENACHEM AND BINAH BRAUNSTEIN AND FAMILY
L'ILLUI NISHMAS RAV MOSHE BEN RAV YISSOCHOR BERISH AND MARAS YENTA BAS YISROEL CHAIM

PARASHAH

TRUE BLESSING

Kol Dodi on the Torah by Rabbi Dovid Feinstein

ראה אנכי נתן לפניכם היום ברכה וקללה.

See! I am placing before you today a blessing and a curse (II:26).

We may ask, why does Moshe say ראה, *see*, in the singular form? He was, after all, talking to the whole assembly, as we see from the use of the plural word לפניכם, *before you*, rather than the singular form לפניך. Furthermore, why does he use the word “see” at all when he could have said more simply, “I am placing a blessing and a curse before you”?

In answer, we can say that each person has his own idea of what a blessing is (or its opposite, Heaven forbid). Some would say that mild sickness is really a blessing, since it warns us to examine our lifestyle and make healthy changes before there are worse consequences, while others say that health is always a blessing. Some feel the greatest blessing is children, others say it is wealth, and so on.

When Moshe said ראה, *see*, in the singular, he meant that each individual will be given whatever he

personally considers a blessing.

However, sometimes the things that people think are blessings turn out not to be

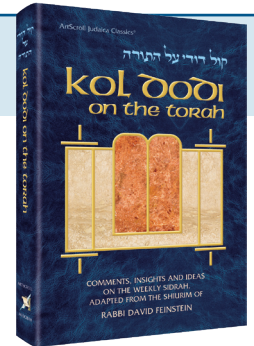
good for them, such as wealth, which may expose its owner to temptations best avoided, or may make him a target for dangerous criminals. Conversely, things that seem bad can turn out to be great blessings, such as situations we hear of in which people miss travel connections and thereby avoid fatal accidents.

This is why Moshe used the word ראה, *see*. Not only will you be given blessings, but you will actually see how they are blessings and why they are good for you, even though others may not agree.

In this vein, someone once defined a *shannah tovah umesukah*, a good and sweet year, as a year so sweet that even a child understands that it is good. 📖



Rav Dovid Feinstein



PIRKEI AVOS

WHO GETS THE CREDIT?

The Eternal Wisdom of Pirkei Avos by Rabbi Yechiel Spero

עשרה דורות מנח ועד אברהם, להודיע כמה ארך אפים לפניו, שקל הדורות היו מבעיסין ובאין, עד שבא אברהם וקבל עליו שכר כלם.

There were ten generations from Noach to Avraham — to show the degree of His patience; for all those generations angered Him increasingly, until our forefather Avraham came and received the reward of them all (Avos 5:3).

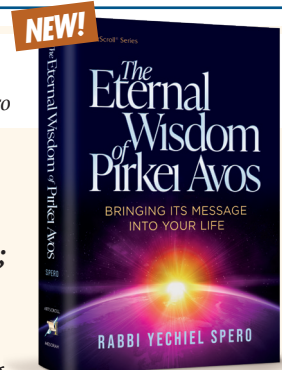
Can you imagine going up against the world? Can you imagine being on one side of the world while everyone else thinks you're crazy?

That was the life of Avraham Avinu.

But he didn't care what anybody else thought.

He was interested in one thing, the truth. And by discovering it, he changed the world forever. Millions could have reaped rewards for believing in the Almighty, but instead, Avraham received all of their merits.

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MESORAH HERITAGE FOUNDATION

WHO GETS THE CREDIT?

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Yoram Eliav, a popular fifteen-year-old, did what all normal irreligious teens do. That is, until his family became more and more interested in learning about Torah, Shabbos, and Hashem, and Yoram came along happily. Tragically, just as he and his family were getting their bearings in Yiddishkeit, Yoram was hit by a car and killed.

Three thousand people showed up to his funeral. His family spoke about his sweetness and the purity of his soul. And instead of turning their anger toward the Al-mighty, they did the opposite. Knowing how much Yoram loved Torah and Yiddishkeit, they began to host classes for young men and women in their home in his memory.

One day, they invited Rav Aryeh Schechter, talmid of the Chazon Ish and the Brisker Rav, who was also a featured lecturer for Arachim and other outreach organizations, to inspire the gathering. About 200 teenagers showed up. Rav Aryeh was supposed to speak for a half-hour, but the audience encouraged him to continue. He continued for another half-hour, and when he saw they were still thirsty

for more, he spoke for yet another half-hour. At the lecture's end, Yoram's friends showed Rav Aryeh a notebook, a stunning compilation of nine songs written by Yoram two months before he died. Rav Aryeh flipped through the notebook and was amazed at what he saw. The songs were thoughtful and deep. But one song stuck out.

"When we were younger, we would think. But when we got older, they gave us toys so we would stop thinking. But I was not convinced. I continued to think. Chashavti ve'chashavti, chashavti ve'chashavti — I thought and I thought, I thought and I thought, until I reached a conclusion. It was worthwhile for me to come to This World to reveal Who created it."

Rav Aryeh could not believe what he was reading. A fifteen-year-old with such an exalted soul! And now, thanks to Yoram's yearning and longing, all of these teenagers had just spent an hour and a half listening to a Torah lecture from Rav Aryeh. Who knew how far it would lead?

Years later, Rav Aryeh was invited to give a series of classes in Rechasim on the topic of faith, based on the Chazon Ish's sefer, *Emunah U'Bitachon*.

In the course of his speech, he told the story of Yoram and the magnificent songs he wrote. He even repeated the song "Chashavti," which he had memorized long ago.

After the class, two men came over to him and asked if he remembered them. He looked at them and tried to recall when and where he had met them, but he could not. "We came to the class you gave after Yoram died." Rav Aryeh still did not recognize them — because they looked quite different. Back then, they were irreligious teenagers. Now, they were yungeleit!

Then they added, "You will never believe what happened. Just about all 200 teenagers who came to that lecture became baalei teshuvah and are raising beautiful, Torah'dike families."

Rav Aryeh contemplated, "Who is the one responsible for all of them returning to their roots? It all goes back to one teenage boy who decided to make a cheshbon hanefesh. Yoram gets the credit."

TAKEAWAY: We can all grow, as long as we stop for one moment and think. Who knows how far it will take — not just us, but others who will be swept along as well? 📖

CHINUCH

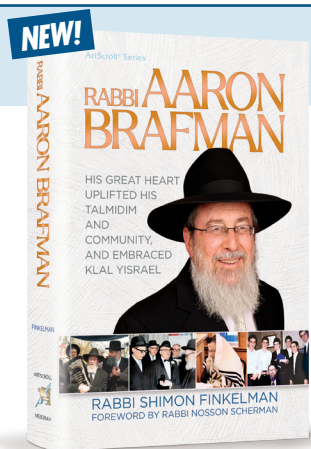
A GOOD TIME

Rabbi Aaron Brafman by Rabbi Shimon Finkelman

Prior to our midwinter break in eleventh grade, a *bachur* asked Rabbi Brafman if he could extend his break by a few days to go skiing with his family. Rabbi Brafman emphatically said no.

The *bachur* went on the skiing trip and returned to *yeshivah* a few days late. When Rabbi Brafman met him in the hallway prior to the start of class, he demanded, "Why did you go? You knew you weren't allowed to go. You specifically asked me and I told you no. What am I going to do with you?"

Rabbi Brafman turned and headed back to his office, then stopped, turned back toward the boy, and asked, "Did you at least have a good time?" 📖



THIS WEEK'S DAF YOMI SCHEDULE:

AUGUST / אב-אלול

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
12 כה	13 כו	14 כז	15 ח	16 ט	17 י	18 יא
Gittin 88	Gittin 89	Gittin 90	Kiddushin 2	Kiddushin 3	Kiddushin 4	Kiddushin 5

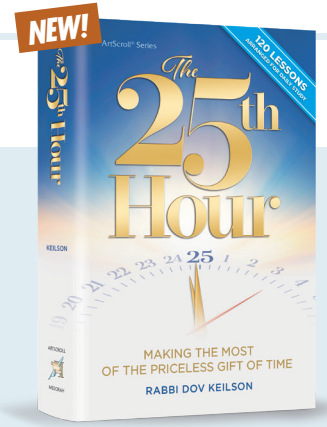
THIS WEEK'S MISHNAH YOMI SCHEDULE:

AUGUST / אב-אלול

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
12 כה	13 כו	14 כז	15 ח	16 ט	17 י	18 יא
Rosh Hashanah 1:4-5	Rosh Hashanah 1:6-7	Rosh Hashanah 1:8-9	Rosh Hashanah 2:1-2	Rosh Hashanah 2:3-4	Rosh Hashanah 2:5-6	Rosh Hashanah 2:7-8

THIS DAY WILL NEVER RETURN

The 25th Hour by Rabbi Dov Keilson



Avraham Avinu, Moshe Rabbeinu, and all of our great leaders and sages are at this very moment experiencing the greatest reward and happiness possible. As the *Mishnah* teaches, “How wonderful is the spiritual bliss of *Olam Haba*, greater than the entire life (the pleasures) of this world...”

The reward of the World to Come is greater than all of the pleasures of this world. Avraham and Moshe are experiencing a happiness that will not end for all eternity, and their joy becomes greater each and every day. But there is one thing that they will never have again, and that is the diamond called “free will.” The ability to choose between good and evil, the opportunity to achieve and to accomplish and fulfill the will of Hashem from one’s own effort — that precious opportunity they will never have again.

This is what *Chazal* refer to in the above *Mishnah* when they say, “Better one moment of repentance and good deeds in this world than the entire life of *Olam Haba*.” For just as no happiness in this world can compare to that of the World of Truth, so too, no achievement in the Next World can ever compare to that of this world.

Some explain that this is the meaning behind the well-known Yiddish song that has been sung by *Klal Yisrael* for generations, “*Olam Haba is a gutte zach... lernen Torah iz a bessere zach!* — The World to Come is a good thing, learning Torah is a better thing!” That is, as great as the World to Come is and will always be, learning Torah in this world is even better! For that ability — to learn using one’s own free will — one will no longer have in the World to Come...

Life is a one-time chance that will never be given again.

Life is a small window in eternity to make that eternal difference.

Rav Avigdor Miller often brought out this point through the tragic story of Korach. During his last few seconds on this earth, Korach could have totally changed his fate, as his holy sons did. Because of their last-minute repentance, they were miraculously spared from *Gehinnom*.

Chazal teach that Korach has screamed, “Moshe is true and his Torah is true!” in the World of Truth, day after day, for thousands of years. And if, as he was falling into the earth, he would have said those words just once, he would have been saved.

But he did not. He clenched his teeth and refused to admit the truth. Therefore, he is now fated to say it over and over forever. In his last moment in this world, had he grabbed that window of opportunity, it would have made the difference of eternity.

How precious, how beyond words, is the chance of life!

This is true about every single day of life for each of us, as well. Every day of life is like an entire world in itself. No two days are alike. Each day is its own unique creation, a uniqueness that never was and will never be again for all eternity.

Viewing our days like this could literally change our entire outlook on life. We wake up in the morning not to a day that was like the day before, but to a day that has its own character and mission, a day that has its own color and potential, its own beauty and influence. Who can fathom the greatness of a day? Who can measure the accomplishment that one day affords?

Let us try to open our eyes and see the days of our lives through a different lens than we have seen them before. This experience will be life-changing. 📖

WHO CAN FATHOM THE GREATNESS OF A DAY? WHO CAN MEASURE THE ACCOMPLISHMENT THAT ONE DAY AFFORDS?

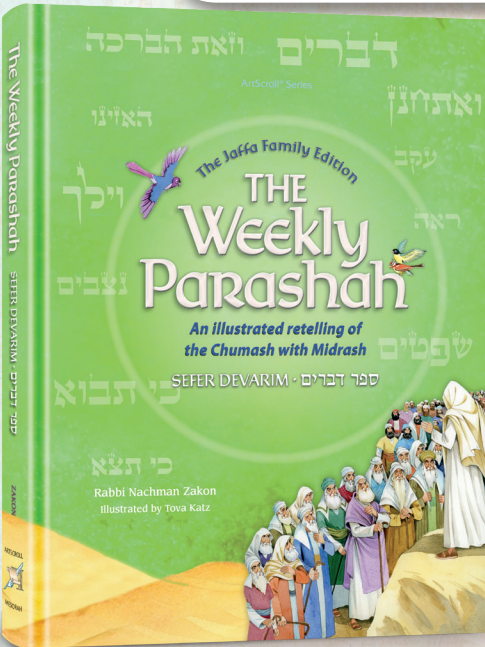
This week's Yerushalmi Yomi schedule:

AUGUST /
אב-אלול

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
12 כה Kilayim 28	13 כו Kilayim 29	14 כז Kilayim 30	15 ח Kilayim 31	16 ט Kilayim 32	17 י Kilayim 33	18 יא Kilayim 34



Parashah for Children



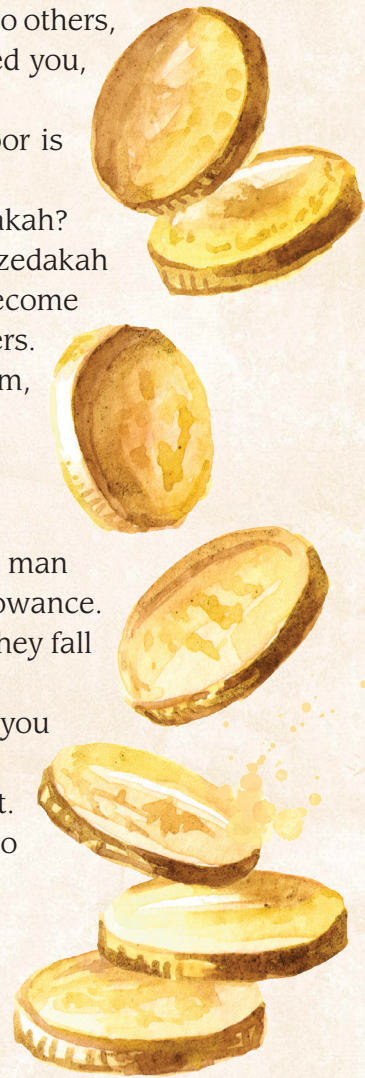
פרשת ראה

Tzedakah

Want to experience a great feeling? Get a thrill that will last long? Give tzedakah. Giving to others, doing something for others who need you, gives you a very good feeling.

Being generous to and caring for the poor is part of the character of the Jewish nation.

What are the benefits of giving tzedakah? There are many! One benefit is that giving tzedakah turns us into kind and holy people. We become people who have mercy and are nice to others. Those are good middos. We act like Hashem, Who is also merciful and kind.



Money That Is Yours Forever!

Yay! It's summer vacation, and you can go to shul with your father. There's a man sitting outside the shul with a cup in his hand. You've just gotten your allowance. You put your hand in your pocket and take out a few coins. They jingle as they fall into the cup.

Have you lost that money? No! It is yours forever! Forever — even following you into Shamayim. There, you will receive the reward for the tzedakah you gave.

No one can take money with him forever. Sometimes he loses it, or spends it. And when he dies, he certainly can't use it anymore. But the money we give to tzedakah lasts forever.

How much tzedakah should a person give?

The mitzvah is to give one dollar for every ten a person makes. That's 10 percent. There are some people who want to give even more, but generally, a person should not give more than 20 percent. That's two dollars for every ten dollars he earns.

WIN A \$36 ARTSCROLL GIFT CARD!

THE WEEKLY QUESTION

Question for Parashas Re'eh:

What is the highest level of tzedakah?

*Kids, please ask your parents to email the answer to shabbosquestion@artscroll.com by this Wednesday to be entered into a weekly raffle to win a \$36 ARTSCROLL GIFT CARD! Be sure to include your full name, city, and contact info. Names of winners will appear in a future edition. HINT: The answer can be found in *The Jaffa Family Edition Weekly Parashah*.*

